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INTERNATIONAL BIBLE STUDY.

Dec. 30th, 1883.——*Review.*

See last *Guardian.*

January 6th, 1884.—1 *Samuel* IV. 1—18.

The Israelites in the land of promise were always compassed about by nations well disposed to fall upon them and dispossess them, and if they were preserved from their assaults at any time, it was because of providential restraints put upon these neighbouring nations. The one predominating interest of Israel was to please their sovereign God; just in the measure that they forfeited his favour, they found themselves exposed to the wrath of the neighbouring nations. They existed by faith; the faith that manifests itself in obedience.

"And the word of Samuel came to all Israel." 1 Sam. iv. 1. This sentence should have been connected with the last verses of ch. iii: "All Israel knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh; for the Lord revealed himself to Samuel in Shiloh by the word of the Lord." "And the word of Samuel came to all Israel." The boy Samuel was *chosen of the Lord to be the* organ by whom his mind should be made known to the people. There was the great nation on the one hand; there was the glorious God on the other; and between these there was simply this unsophisticated youth.

For some reason, or without any, the Israelites went out to fight with the Philistines, and were defeated by them, losing 4000 men. The elders thought the matter over and came to the conclusion that they had suffered this chastisement because they had not brought the ark of God into the camp. So the ark is brought from Shiloh. It was the ark of the covenant of the Lord of Hosts: this covenant meant that the presence and help of God would be available for them so long as they were content to be led and guided by him; and only so long. Disobedience and self-will, especially the prostitution of the priestly office, necessarily forfeited for them the succour of the Most High.

When the Philistines heard that the Jews had brought the ark of God into the camp, they trembled and were greatly alarmed. For they had heard of the plagues brought upon Egypt by the hand of the Lord, and did not know what terrible judgment might come upon them, if they fought against his ark. There is a grand truth for the Christian in this mistaken procedure of the Israelites; we need to be so identified with God that they who attack us will have to attack him. So it was with the primitive Christians, and when the Lord Jesus appeared to Saul of Tarsus, he could say to him, Why persecutest thou me? If God be for us, who can be against us? The Israelites shouted with a great shout when the ark was brought into the camp, assured that God would never suffer the army that was led by the ark, the symbol of his presence, to fall before the enemy. But the greatest fall, that which involves the greatest reproach, had already occurred; they had fallen into self-will and disobedience; they had not consulted God before going out to battle; they had violated the covenant and blasphemed his holy name.

"Woe unto us, who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness."

The word in the Heb. for Gods is Elohim, the word that is commonly appropriated to God, which is plural in form though singular in construction; but here the adjectives used with it are in the plural. The feeling of terror with which the Philistines heard the clamorous welcome given to the ark, gave way to a feeling of determination to do and dare rather than be brought into vassalage to the Israelites. So that the bringing of the ark had a very different effect from that which had been proposed: it stirred up the Philistines to put forth all their energy, and give proof that *their gods were good for something, not* inferior to those of the Jews. There was a great battle, and a great victory for the Philistines; 30,000 of the Israelite infantry were slaughtered; the ark of God was taken; Hopni and Phinehas, the sons of Eli, were slain.

The scene changes to Shiloh, where we see the aged and erring man of God sitting in an open place watching and waiting for tidings. He sees a man running towards him at the top of his speed, with his garments rent, and with earth upon his head, symbols of disaster. The more active inhabitants hasten to meet the messenger, and learning from him the dismal news, rend the air with their cries. "What meaneth the noise of this tumult?" Eli was 98 years of age and his eyes were dim, and he did not at once understand that the messenger came with evil tidings.

"Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken."

As the panting messenger found breath, he cast out his news, thunderbolt after thunderbolt, first that Israel had fled, next that there had been a great slaughter of the Lord's people, next that the priests, the sons of Eli, had fallen before the enemy, and finally, most crushing of all, that the ark of God had fallen into the hands of the worshippers of Dagon. When the old man heard this last announcement, the remnant of his strength died out, he fell back, his neck was broken, and the word of the Lord was fulfilled. Had he but known that the great Dagon, the god of this world, had got possession of the ark when his sons began to take the bribes and surrender themselves to lust.

These things have been written for our admonition, upon whom the ends of the world are come, that we may keep in mind the supreme importance of having leaders that can be safely trusted. This is referred to in the book of Malachi which closes the canon of the Old Testament.

"For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts. II. 7.

"But ye are departed out of the way, ye *have caused meny to stumble at the law*; therefore have I made you contemptible and base before all the people." 9.

How fearfully has this principle been illustrated not only in the Jewish people, but in the Church of Christ.

WEEKLY REVIEW.

—The *Times of India* says that "Lord Ripon is about to perpetrate a worse blunder than even the Ilbert Bill. He has resolved to immediately disestablish the English Church in India." Our contemporary professes to have received this information from high official authority in Calcutta. We believe that the disconnection of Church and State is desirable every where, India included; but we are far from thinking that a Roman Catholic Viceroy is the man to accomplish it. It is true that the Roman Catholic Church as well as the English is subsidized by the State in India, only in a less degree, and on this ground it may be pleaded that the denominational standing of the Viceroy that makes the change, need not be considered. But the difference in the measure of support given to the two churches is so considerable. that the greatest outcry will be made by the Anglican Establishment. We may also believe that the Romanists will be comforted for their own loss by the thought that the English Church is severed from the State. We fancy that the leading statesmen will be glad of the disestablishment, provided the odium of it does not attach to him, and will not object to let it be done by Lord Ripon if he is willing to bear whatever odium may accrue. Men of faith understand that the true Church of Christ does not stand in need of such buttressing, but is a great deal stronger without it. The *Times of India* points out that disestablishment should include the allowances made to Hindu and Mahomedan shrines.

—It appears that the *Times of India* has been premature in the above statement, to say the least. The Government inform the press that they have *not* resolved to disestablish immediately the English Church in India. The matter has not gone beyond the discussion of general principles.

—CHRISTMAS is come and gone. All the world have exchanged congratulations with each other that Jesus was born in Bethlehem of Judea nearly 19 centuries ago. Multitudes feel bound to be happy on Chrismas-day if on no other day of the year, and among these are many whose idea of happiness was certainly never obtained in the school of Christ. Their joy is not that Jesus came into the world to save his people from their sins, for they show not the slightest solicitude to be saved from their sins. Some of them perhaps have the idea that the effect of Christ's advent has been to make sin more excusable in the sight of God, and fancy that they can drink and carouse and make a Saturnalia of Christmas without any cause for self-reproach. It is a singular fact that the Bible gives us no information of the day, even of the month or season of the year when Jesus was born. It would have been easy for the inspiring Spirit to have given us this information; He knew that multitudes in all ages would desire to have it; He has permitted us to know the day of his death, approximately at least; yet he has carefully left us in ignorance of the day of the Saviour's birth. The Saviour himself is greater than any day in his life, and the believer has Christ himself, and every day he commemmorates the birth and the death and the resurrection of Christ and the advent of Christ to his own heart. It is important that the heathen should understand the spirituality of Christ's religion, and discriminate between the ungodly European and the true Christian; and when they see Europeans and others supposed to be Christians getting 'gloriously drunk' on Christmas day, it puts them back a good deal in their appreciation of the Gospel. There can be no objection to a decorous observance of Christmas-day, though it has no Scriptural claim upon us; the wrong thing is in stopping, ceasing to remember Christ, ceasing to rejoice that he ever liveth. There is no reason why the blessedness that Christ teaches us to find in giving rather than receiving, should be reserved for a particular day; it will be well to go on giving, especially to the poor and needy. In the prophecy of the Messianic kingdom contained in the 72nd Psalm, a good deal is said about the poor and needy; it is the glory of this kingdom that special consideration is given to those who are in special need.

—ONE of the figures in the 72nd Psalm it may be well to notice:

"The mountains shall bring peace to the people, and the little hills, by righteousness."

In the centre of Europe are ranges of mountains that pierce the clouds and rear their heads two, three or more miles high, seeking apparently to separate themselves as much as possible from mundane interests. So it seems to a casual observer; but in reality they pierce the skies for the purpose of meeting the benediction of heaven. The snow and the rain descend upon them and are gathered into glaciers, immense treasuries of ice which the sun compels to send forth perennial streams that descend the mountains and go from valley to valley until as mighty rivers they reach the low lands when they make their way across the continent, east, west, north, south. They deposit the alluvial soil which they have brought from the hills, and they irrigate the entire country, so that the earth is enabled to yield food for man and beast. The mountains do not monopolize the rain; in fact they do not receive it for themselves, but that they may convey life-giving streams to the continent. The meaning of the figure is that in the kingdom of Messiah they who are eminent and opulent shall regard themselves as simply stewards, and the masses shall be made to realize that it is for them the few are thus distinguished. There shall be no unhallowed rivalry then between capital and labour, but every man shall regard all others as his brethren and find his chief joy in ministering to them. How different is it in the kingdoms of this world, even in those that are at the head of culture and civilization and art. The mountains look with scorn upon the plains, and refuse to admit that they have any thing in common with them; and the plains lose themselves in vain efforts to become mountains.

—A LADY who was lately a passenger in a train between this and Ahmedabad, says, that the carriage having come to a standstill she looked out and found to her surprise that the engine and a good portion of the train had gone, leaving the hinder carriages *in medias res*. A coupling had broken and the driver went on unconscious of the fact, and the telegraph had to be put in requisition to make him acquainted with his loss. There was thus a delay of an hour and a half. Such an accident on an incline would be serious indeed. It is very important to be sure of our connections, not only in temporal but in spiritual matters. Some believe themselves to be attached to the Saviour, who may perhaps find that the coupling was too weak for the strain upon it, and that they have been left in the lurch when they were expecting to sweep through the gates of heaven. The engine may be very admirable and all that one could wish, but there is perhaps a faulty link in the coupling.

—Last Sunday morning, at 3-15, two goods trains came into collision near Surat, destroying 16 wagons; one driver was killed and another was injured. A wrong signal had been given, and each driver supposed he had the line clear. These things show us how many contingencies there are connected with railway-travel. The wonder is that it should be so safe as it is.

—THE *Statesman*, published in Calcutta, now appears on Sunday and not on Monday. The publishers plead, in favour of this that their employe's have thus the Sabbath to themselves. The *Indian Witness* does not approve of the change; does not think it desirable that a paper should be left at the houses of subscribers on that day; and points out that while the paper may be printed as at present on Saturday, it may just as well be issued on Monday as on Sunday. When the proprietor of the *Statesman* was in Bombay conducting the *Bombay Standard*, he adopted the same measure and we remember protesting against the Sunday issue, just as the *Indian Witness* does. There may be rest in the office of the *Statesman* on Sunday, but a great many people are virtually solicited to read the paper on Saturday, and will actually read it. In the offices of the daily news paper we suppose there is ordinarily little if any work done on the Sunday; certainly, there does not appear to be occasion for work; the operatives can leave at a late hour on Saturday evening, and return at a corresponding hour on Sunday evening, having a *dies non* of 24 hours. Not many men are willing to forego a Monday paper that they may have one on Sunday.

—THE American Madura Mission will celebrate its jubilee in February next from the 26th to the 28th. This will doubtless be a very interesting occasion.

—WITH reference to the letter signed "A Native Christian," we would not dare to make any comparison between the Native Christians of Bengal and those of Bombay, on the score of good breeding or social position. The kind of breeding that we desire for all is that which is learned in the school of Christ, having for its ruling principle the law of love. This will teach us not to mind high things, not to be very much concerned to obtain the notice of people in 'good position,' but to adorn the particular sphere in which we may be, by a Christ-like meekness suavity and consideration for others. Love and loveliness go together; those who have the love of God shed abroad in their heart are beautified thereby. The curse of society every where is the scramble for position; the people on one platform of the pyramid kick at those who are below and stretch out their arms at those above them, to be lifted up. Here is something European which it is not necessary for the Christians of this country to copy. As they shall themselves free from Indian caste let them not endue that of Europe. We can understand that a Native Christian should desire to obtain influence for the sake of his brethren; but the most effectual way to obtain it is to deserve it, and go on in lowly faithfulness, leaving the issues *with providence. without making* invidious companions there are men and women among the Native Christians of all the Presidencies, who adorn the doctrine of God their Saviour, and whose Society will be valued by all right-minded people.

—At Saigon, one of the outstations of the Aurungabad Mission, (C. M. S.) a Church is under construction, for the complëtion of which founds are urgently needed. Perhaps some of our readers may feel it a privilege to contribute to this good object, and if so, they are requested to forward their subscriptions to the Rev. H. C. Squires, Church Mission, Girgaum, or to the Rev. Ruttonji Nowroji, Aurungabad.

—THE Rajah of Kolhapore has come to his end in a rather sad way. He has been for some years out of his mind, and the Bombay Government found it necessary about two years ago to appoint a Regent, a cousin of the previous Rajah, and remove the disordered sovereign to Ahmednuggar. He has been of late quite violent, and in a struggle with his keeper, fell and broke his spleen. Some of the ill-affected Native journals insisted upon it for a good while that the Rajah was quite sane and that the English Government were snatching at some excuse to set him aside; and it is possible that they may seek to trump up some charge against the Bombay Government, in connection with this unhappy death. The Government have given such evidence of their desire to maintain the existing Native Governments, that it seems strange that any body should think of making such allegations. The young man (only 20) who has come to such an unhappy end, would perhaps have been saved much

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wretchedness, if he had remained in the obscure position from which he was called to be adopted by the widow of the previous Rajah. No pains were spared to procure him a suitable education, but he seems to have been wanting in the powers that would have enabled him to pass safely through the temptations incident to such elevation.

—The Committee of the Bombay Tract and Book Society propose issuing at the commencement of 1884 a Monthly Magazine in Marâthî to be called the *Kutumbamitra* or *Family Friend*. The aim of the Magazine will be to furnish Marâthî readers with useful and instructive Christian literature of a biographical, expository, scientific and anecdotal character. It will not deal with news or passing events, and so will not trench on the sphere of any existing paper. Nor will it be a Children's paper—this want being admirably supplied by the *Bâlabodha Mevâ*. The great desire of the Committee is to supply a Family Magazine, which will give substantial instruction and at the same time interesting reading. Though mainly designed for and dedicated to the Native Christian Church of Western India, it is hoped that many non-Christians, anxious to have reading of a purifying and elevating character will become subscribers.

"It would be a very satisfactory arrangement if pastors or missionaries in charge of Native Churches were to bring this '*Family Friend*' to the notice of their congregations and send *one* order for as many copies as would be required by their immediate circle. In this way the charge of postage would be greatly lessened.

Literary communications to be addressed to *the Editor of the Kutumbamitra, Tract and Book Society, Bombay*. Orders will be registered at the Society's Depôt by the *Superintendent*. Price, Rs. 1½ a year.

Evangelical Alliance.

Annual Invitation for the week of united and universal prayer,

January 6—13, 1884.

Beloved Brethren in Christ,

In the consciousness of our unity in the Spirit with "all who in every place call upon the name of the Lord Jesus Christ, both theirs and ours," and deeply thankful for the response which has been given by large numbers of our fellow-believers throughout the world to our annual call to united prayer—a response never so largely given as at the beginning of the year now past—we again very earnestly and lovingly invite you to come together with one accord at the beginning of the year 1884 that we may pour out our hearts together before the mercy-seat of our adorable God and Father, in the name of our Redeemer, Jesus Christ.

Amid the tumults of the nations and the various causes of disquiet and anxiety which agitate society at this day, together with the uncertainty of all human prospects and plans, it is comforting to be able to look up together to Him whose eye sees, and whose hand controls all events public and private, connected with the interests of nations, churches, or individuals, and to be allowed to entrust, without fear, our cares and wants to His wisdom from whom we have the assurance that "He careth for us."

We ask you, then, once more, to unite with us in doing this, whilst we very respectfully lay before you a few suggestions, which, though by no means intended to supersede the voice of the Spirit, in particular and special cases, may yet be found useful as indicating lines of thought in which day by day the prayers, supplications, and thanksgivings of Christians may suitably be directed.

Nor let us forget very specially to thank our gracious God for the answers to united prayer to which some of us can bear witness as having been granted during the past year. In not a few cases it haa been found that the week of prayer has been the beginniug of a season of real and lasting revival. The spirit of prayer and friendly union thus introduced among Christians, has led to most blessed results. The future in its details is unknown to us; our own lives are all uncertain; but we know that the Lord reigneth, and in committing ourselves and all our interests into His hands, we believe that we are taking the wisest means of promoting, along with the peace of our own souls, the welfare of the whole Church of Christ, and of the human race.

TOPICS SUGGESTED FOR EXHORTATION AND PRAYER, JANUARY 6—13, 1884.

Sunday, Jan. 6.

Sermons.

Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. John xiv. 13-14; I John v., 14, 15.

Monday, Jan. 7.

Praise and Thanksgiving.

For our calling and election to the divine favour, our merciful preservation during the past year, and all the gifts of God's kind providence; for the blessing of peace and quiet in the earth so largely enjoyed by the nations; for the greatly enlarged opportunities of prach ing the gospel to mankind; for the power of the Holy Spirit given to efforts for the conversion of souls in different lands; for the removal of stumbling blocks to religion and morality in answer to united prayer; for the greater interest taken in the systematic reading of the Bible. Psalm ciii. and cxlv.; Psalm l. 23; II Chron. xx. 20 to 29; Eph. i; I Pe. i. 1 to 9; I Sam. ii. 1 to 10; Deut. xxxii. 1 to 10; Philip. iv. 1 to 9; Isai. xii.

Tuesday, Jan. 8.

Confession of sin and prayer for cleansing and renewal.

Of national sins,—intemperance; desecration of the Lord's day; increase of the love of pleasure; wide spread impurity; misuse of prosperity; imperfect acknowledgment of God's hand under any recent chastisement; indifernce to God's Word; open antagonism to things holy. Of personal sins,—unfaithfulness to God's calls; defects in patience, in mutual love, Christian activity, and zeal in God's service, inconsideration for the needy, the ignorant, the lost. Prayer that God the Holy Ghost may convince men everywhere of sin; entreaties for pardon, renewal, full surrender to God, wholehearted obedience and devotion to God's service. Psalm li.; Isai. lviii.; Lam. iii. 40 to 42. 56 to 58; James iv. 1 to 17; I Cor. iii. 1 to 23; I John i. 5, ii. 11; Matt. iii. 1 to 12; Rev. iii. 14 to 22; Jerem. ii. 1 to 7, and iii. 12 to 14.

Wednesday Jan. 9.

Prayer for Families and Instructors of Youth.

For parents,—that they may be deeply impressed with the importance of instructing and training their children and households in the principles of God's Word, and leading them one by one to Christ. For children and young people, that they may be saved from the contamination of idle and immoral habits, inspired with reverence for God's Word, and regard for the authority of those over them in the Lord; for God's blessing on all efforts made to reclaim vicious and neglected children, and to bring up the young in the principles of sound and useful Christian education, in habits of temperance and purity; for the Universities and Schools, public and private, and for their Teachers; for the increased influence of Young Men's Christian Associations; for Sunday Schools, and other similar work. Gen. xviii. 17 to 19; Deut. vi. 1 to 9; Isai. liv. 1 to 10; Judges xiii. 8 to 25; Psalm lxxviii. 1 to 8; Prov. viii.; Ephes. vi. 1 to 18; Philip. ii. 3 to 16; James. i. 2 to 15.

Thursday, Jan. 10.

Prayer for the Church of Christ.

That it may be purified from its many corruptions and sins, that its members may be filled with the Holy Ghost, realize more largely their unity in Christ, and be more careful to manifest that unity before the world in friendly recognition of one another's gifts, in zeal for the Evangelization of the world, and for the furtherance of all that is pure, lovely, and of good report; that the spirit of party may die out, and the mind of Christ be represented in his members; that the Church may be brought to cultivate a more earnest expectation of the Lord's coming and preparation for it; for all ministers of the Word, pastors, evangelists, and Church workers. Isa. lxiv.; I Cor. iii.; John xv. 1 to 19; Matt. xxv. 1 to 13; Col. iii. 1 to 15; Eph. iv. 1 to 16; I Thess. v. 14 to 24; I Corinth. xii. 12 to 26; Rev. xxii. 12 to 21.

Friday, Jan. 11.

Intercession for the Nations.

For National Rulers and all in authority; for the enactment of just laws and the removal of such as are favourable to vice, cruelty, and ungodliness; for the prevention of war, and for deliverance from the plots of wicked men; for the cultivation of mutual respect, forbearance and goodwill; that the sprit of Infidelity and lawlessness may be subdued; for the spread of wholesome literature and the counteraction of immoral propaganda; that the opium traffic may be abolished; for a continued blessing on the efforts made to promate temperance and social purity, and for the devout observance of the Lord's Day. I Tim. ii 1 to 8; Psalm lxvii. and cxliv.; Isai. xxxii; Rom. xiii.; I peter ii. 13 to 25; Prov. xvi. 1 to 17; Hosea xiv.

Saturday Jan. 12.

Prayer for Missions at home and abroad.

That the Lord of the Harvest may send forth more labourers into his harvest endued with power from on high; that those who are sent may be preserved from danger, may be given great boldness to proclaim Christ's gospel among Nominal Christians, Mohammedans, and the Heathen; that many souls may be won to Christ from among God's ancient people Israel; that the various missionary agencies may be under the manifest guidance of the Holy Spirit; that Christians in general may have a deeper sense of the obligations to make known the gospel to all people; that young converts may be established and built up in the faith of Christ, and that an earnest and intelligent native ministry may be raised up throughout the mission field. Matt. ix. 36 to 38, and xxviii. 18 to 20; Rom. xi. 25 to 36; Mark iv. 3 to 20: Acts ii. 29 to 41; Joel ii. 23 to 32; I Thess. i. 2 to 10.

That the blessing of God may abundantly rest upon the Conference of Christians of various nations (postponed from last year) to be held, D. V., in September next in Stockholm.

Sunday Jun. 13,

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming our Lord Jesus Christ with all His saints." I Thess. iii.—12 to 13; Phil. iii. 20, 21.

Notice.—It is suggested that at Meetings pauses for silent prayer should be allowed, that each person may supply what cannot be expressed

Publicly. This is especially needed in confession and in prayer for families, and for the afflicted.

A DREAM-AN ALLEGORY.

What a mysterious subject is dream-land with it's shadowy and yet marvellously life-like phenomena. How associated often-times with the dim past, and carrying us back to ancient days when "the high and lofty One" was wont to speak to man in the deep visions of the night. At a season when the glad song of the heavenly choir at Bethlehem falls on the ear of men, awakening, it may be, thoughts and aspirations that have long lain dormant, it may not be lost labor to sketch the outlines of a dream, which, if dreamt by many of earth's weary ones would render their sleep and waking hours sweet. The scene is a bleak and rugged shore against which the ocean beats unceasingly, now loudly, now plaintively. Over the horizon dark lowering clouds are gathered, obscuring the rays of the God of day, and from time to time the thunder utters his voice. In the far background over-looking this desolate shore are steep barren hills, and to complete the dreary picture, no human habitations are visible. One solitary-looking being alone appears, whose furrowed cheeks, weary air, and sad countenance, bespeak a history of care, sorrow, and un-rest. As he moves mechanically along, seemingly heedless of the threatening storm, he appears to be holding sad converse with himself, as if recalling the irreparable past, and to be hearing in the wild beat of the ocean the mournful words of the gifted but unhappy Poe.

"For alas, alas to me
The light of life is o'er
No more, no more, no more,
Such language holds the solemn sea
To the sand upon the shore,
Shall bloom the thunder-blasted tree
Or the stricken eagle soar."

Occasionally the old man peers into the gloom as if he could look through it and beyond it, sighing at the same time deeply, while ever and anon a big tear courses down his cheek on to his breast. Suddenly his attention is arrested by a streak of light in the darkest cloud, and as the cloud gradually approaches him, the streak like the day-spring becomes brighter and brighter, and assumes the shape of a cross. Awe-struck, the sad one is rooted to the spot, while as the cloud continues to near him, he perceives that the cross bears an inscription surrounded with colours like the rain-bow. Yet a few moments more, and then, with an exclamation of joyful surprise, the spell-bound one eagerly reaches forth his hand to grasp that cross with its gleaming inscription, for the writing thereof is from the pen of the eternal One, and its words in unmistakeable letters of blood, are "*for you.*" Then the whole scene suddenly changes; the dark cloud with it's heaven-born missive is no longer to be seen; the all-pervading gloom gives place to the rays of a glorious setting sun in the light of which, a pure life-giving stream, hitherto unpercived, is seen to be gliding along peacefully into the bosom of the ocean; that ocean no longer beats wailingly as before; the distant and frowning hills now sun-lit stand out radiant with light and joy, and "all the trees of the field clap their hands."

W.

Deesa-'Xmas. 1883.

NOTICES OF BOOKS AND REPORTS.

"The Remarriage of Hindu Women: by K. S. Macdonald. Calcutta, 1883. This is a pamphlet of 23 pp. It is a valuable Epitome of the laws and regulations concerning Remarriage to be found in Manu, Narada, the Baudhayana and Vasistha Dharmshastras, Gantama, Vidyasagara, &c. &c. By this accumulated testimony Mr. Macdonald shows very clearly that the remarriage of Hindu women in certain well-defined cases, was legally valid and the issue legitimate. We make the following extract, embodying a very important statement:

Strange as it may appear, it seems to be now generally admitted by students of Hindu society and of Hindu law and customs, that the British rule has helped greatly to extend and to intensify the power of the stricter forms of Brahmanical law over Hindus, in various ways, and among other things in this matter of forbidding Hindu females to re-marry. This has been done by the actual consolidation and extension of what the British Government had accepted as Hindu laws and customs, through the conscious or unconscious action of our law courts. Sir Henry Maine pointed out this years ago. The codified law—Manu and his glossators—embraced originally, it is believed a much smaller body of usage than had been imagined by British lawyers administering Hindu law. Further, the customary rules reduced to writing, nominally by Manu and others, have been very greatly altered by Brahmanical expositors, constantly in spirit, sometimes in letter and tenor, as in the well known and flagrant corrupting of the Vedic text on which the rite of *sati* has been defended. These changes have been always made with the view of making the law stricter and more Brahmanical than it originally was. Of the varios bodies or sets of customs or usages prevailing in India, say 1,000 years ago, one was reduced to writing, which in time claimed divine authority, and consequently exercised greater influence than the rest. It thus tended, if not checked, to absorb all the others. This set of customs the British took under their special patronage, contrary to the wishes of the great bulk of the Hindu population, and especially of the lower castes, and forced it upon the people by their law-courts; so much so, that now after so many years of such rule, the people themselves have come to regard Manu in its corrupted form, of which most of them had never heard before in any form, as their divine law. It is only of late that the eyes of statesmen, antiquarians, and socialists have been opening to the fact. What has tended more than anything else to throw light upon this state of things has been the study of the "Customary Law of the Punjab," the earlest seat of the Aryan Hindus, on their descent from their original home into the plains of India. Here it is found the laws of Manu are comparatively unknown, and the Hindu customs differ greatly from those described by him, and differ in such ways as clearly show that *here* we have older and more primitive customs than those of the Codes, Institutes, Commentaries and Digests of the so-called Sacred Books of Hinduism.

The Rev. Mr. Macdonald, (Free Church Mission House, Calcutta) will be thankful for any corrections, additions or suggestions that may be of use to him in preparing a new edition, and especially for any illustrative cases showing the hardships to which Native women (Christian or Non-Christian) are subjected by the present state of the law.

"The Kingdom of God." This is another pamphlet from the pen of Mr. W. A. Sheppard, 64 Dhurmtollah St. Calcutta. The Kingdom of God is here treated of as future, to be established by the advent of the Son of God. The Man of Sin is also future, in this scheme.

"*Indian Salvation Calender*" 1884. We are indebted to our friends of the Salvation Army for a copy of this publication. We have here some nice photographs of the Salvation Army Officers, so that if there should yet remain any body in India who has not seen and heard these earnest people, they may see how they look. This Calender contains a history of the Indian Expedition of the Salvation Army, during the 15 months they have been in India. The Almanac has, for every day in the year, instead of a Bible taxt, some passage from Salvationist writings or some statement bearing on their work. The Indian War Cry is said to have a circulation of 5000. The expenses of the Indian Expedition have averaged about Rs. 1800 On the 30th of last September there was a balance in hand of Rs. 1337. This money has been chiefly raised by Christians connected with other bodies. The cost of the Calender is 4 annas.

"A brief Summary of the Education Commission's Report." We noticed last week a goodly volume containing "Chapters" from the Report of the Ed. Commission. We have here a brief Summary in a well-printed pamphlet of 23 pp. The object in preparing it was "to bring the main recommendations with a few of the chief statistics, and the general tenor of the Report "within the reach of every one." The writer points out that the Report must necessarily contain a good deal of compromise, being signed by all the members of the Commission. There are thousands of persons in the community who will be satisfied to get so much knowledge of this most portly report as is contained in this Summary, and we heartily commend it to them. It has been prepared by a gentleman connected with Educational matters, and has been printed at the *Times of India* Office.

The Bombay Guardian.

SATURDAY, DECEMBER 29, 1883.

YOGA: COMMUNION WITH GOD?

Baboo Chunder Sen has been contributing some articles on "Yoga, Communion with God" to the *Independent*, a religious paper of large circulation published in New York. The aim of the writer is to magnify the Yoga and the system to which it belongs, and give Western readers an exalted conception of the spiritual attainments of the Rishis or ancient ascetics who practised this rite. Mr. Sen allows that there are errors and hallucinations connected with it, but these he regards, as simply the abuse of it. The word yoga means union; Mr. Sen thinks it is best expressed in English by communion with God. The thoughtful Hindoo pants for this union with God as his salvation.

The Rishi, in recognizing personal Force, argued not from premise to conclusion; he inferred not personality from a blind force. His was no inferential theology. His Storm-god and his Fire-god were at once causal forces, intelligent beings and loving persons, As the clouds thundered and discharged electricity and poured down rains, he wondered, trembled, bowed and prayed; he spoke to One he knew not, but recognized as a Father and a Friend, a Person who knew him and was ready to protect and deliver him. Can man love fire and water? Can man trust and adore the sun and the sky? Can man affectionately address the flowing rivers as mothers?

ASIATIC SOCIETY

The Aryan devotee did. His eyes, untutored, yet trained, saw a Person behind all the wonders and beauties of creation, and therefore, he believed, trusted, loved and adored all at once. A Presence, the presence of a Lord and Friend, confronted him every where. At every turn he met a holy and divine Person. In fire, in water, in all things, above and below, he seemed to realize this Omnipresent and Omniactive Person. In all departments of Nature he saw a Person, who was infinite in power and intelligence and compassion. It was a besetting force, an all-seeing witness, an ever-present father, a most loving mother, and a holy Saviour who delivered man from sin. Where others saw only a blind mechanical force, the Rishi beheld a Person sitting in glory and quickening and regulating the universe. They struck at the veil, and saw nothing behind; but he saw through it, and found his trusted Friend. He had the gift of interpenetration. The force-wall of Natnre's cathedral is opaque to the ordinary eye; but to the spiritual eye of yoga it is transparent. Hence the Rishi saw, through the diversified forms of gross matter, the presence of a resplendent Person. Such God-vision is possible only to the favored eye of the yogi.

Mr. Sen is pleased to find one or two examples of *Yoga* in the Bible:

When Moses was inspired and summoned up to mountain heights to receive his commission he saw Jehovah in the burning bush; and he bowed before him. He did not adore the bush, nor was the fire in the bush his idol; Moses hated idolatry. But he saw his Jehovah, the real Almighty Jehovah of the universe, in that little burning bush. It was neither idolatry nor pantheism; it was neither madness nor delusion; it was no logical inference. It was pure yoga vision. Like a true yogi he looked at the burning bush; the light of inspiration flashed upon his eyes and his heart, and where others saw but a bush in flame he beheld the person of Jehovah.

Again:

When Jesus came out of the waters of the Jordan, "in which he was baptized," he beheld a strange transfiguration in the sky above. The heavens were opened, and a dove was hovering overhead, in which was the Holy Ghost. What a blessed sight did the Son of God see immediately after baptism! In any other man such a thing would be put down as a dream or an imposture. But was Jesus a dreamer or a deceiver? The Son of God was a transcendental spiritualist, a yogi of yogis. He never indulged in dreams. He actually saw with the divine eye of yoga an opening heaven and a descending Divinity. And where did he see these? In the material sky and in an ordinary little bird fluttering in the air. The sky is but sky, mere empty space to the uninitiated eye of ordinary mortals; and a dove is but a bird, and nothing more. But Christ's baptized eye did not see matter, but saw through matter.

According to this the Yoga consists in seeing God in nature. If this is all then every true Christian is a *Yogi*; for Paul says:

"If any man be in Christ, he is a new creature; old things are passed away and all things become new, and all things are of God" 2. Cor. v. 19, 18.

Now this account of Yoga is purely ideal. As the Baboo idealizes Christ, dissects the true Christ and excogitates a new one, a Sen-Christ, so he idealizes the Yoga, and makes it out to be something very sublime and admirable, but the creature of his imagination. He does not refer us to any ancient book in which we may find the Yogi whom so interestingly describes. People in India who are familiar with the accounts given of the Yoga in Hindu books, will not be able to recognize the picture drawn by Mr. Sen.

Yoga means the abstractions of one's mind from matter and objects of sense, suspending as far as possible the functions of life, so that the soul within may be recognized as God, and the individual may be enabled to say, I am Brahma, I am the Supreme being. The object is to substitute the consciousness of divinity for the consciousness of an individual man. We lately quoted from a Hindu book an account of a pious man engaged in this meditation and so absorbed that in walking about he trampled on his baby child and killed it. This was too much for the mother who roused him from his abstraction and showed him what he had done; but she only called down upon herself his ire for having interrupted him in his holy work. Night and day, darkness and light are not more opposed to each other than the Hindu idea of Yoga and the Christian's idea of communion with God. That there may be communion with God there must be the knowledge of God, and to this end the mind must be occupied with the truth concerning Christ. Insted of introspection, the contemplation of Christ is that by means of which the Christian is changed from glory to glory into the image of God. Christ spent his days in going about doing good, and we are to find God in his life that he led.

The two instances adduced by Mr. Sen from the Bible, have nothing in common with Hindu Yoga. Moses was tending his flock on Sinai when he saw a burning bush. He did not know what to make of it that it should be on fire without being consumed, and he drew near to find out something more about this strange phenomenon. He was not looking for God; it was not his rapt spirit that made him see a flame where there was none. When he comes near, God speaks to him out of the bush, and he becomes aware that the fire is the symbol of the divine presence. Again: the descent of the Holy Spirit upon Jesus at his baptism, was God's attestation to him intended for the people that beheld it. Hereby he was declared the Son of God with power. "We saw his glory as of the only-begotten of the Father," says John the Evangelist. It was a public attestation. It was not something that Jesus alone, by virtue of special spiritual power, apprehended; but it was testimony from heaven that this was that greater One whom John the Baptist had been announcing. Jesus abode in the constant recognition of God in nature and in providence. A very serious misconception of the character and mission of Christ underlies the representation made by Mr. Chunder Sen, and we cannot think that one who truly knows Christ would ever dream of allying him with the Hindu Yogi. Jesus was God manifest in the flesh! in a sinless human nature. The material body of Christ becomes the means of revealing the Godhead to us. The body of Christ was sacred, and self-annihilation was the last thing proposed in his mission.

THE LAST DAYS. VI.

Describing the features of the perilous last days, Paul says that men, having the form of godliness, shall yet be

Traitors. No more terrible accusation than this can be brought. A traitor is one who is unfaithful to the trust reposed in him. Judas was first a traitor with regard to the purse entrusted to him, using its contents for himself, and then he became a traitor with regard to the Messiah betraying him into the hands of sinners. How many in modern days, in positions of trust, placed there it may be because of their church connections and religious reputation, have been guilty of misappropriation, and thus brought a stigma upon the cause with which they professed to be identified. A man who is guilty of treason against the state, one who makes light of the authority of his sovereign and lends his influence to some unwarranted pretender, is visited with public opprobrium and his name goes down to posterity covered with infamy. But if treachery against an earthly sovereign is culpable, how much more so is treachery against the king of kings and Lord of lords. Judas has an immense progeny at the present day; men, professing to be Christians, doctors of divinity, bishops, who have solemnly plighted their faith to God and his word, yet who do not hesitate to sell Christ and his word into the hands of his enemies, denying its inspiration and invalidating its authority. Men have obtained a great popularity as preachers of the Gospel, and then have thrown overboard one after another the most essential elements of the Christian faith.

Heady. The word means *rash, precipitate.* Who can deny that this is a characteristic of the people of the times. They are in a haste to shake themselves free from the ideas and tenets of the past, and to make light of every thing which they have not themselves discovered. How eagerly do they clutch at the doctrine of evolution as disposing of all mysteries, though the doctrine be entirely without proof. The child thinks himself wiser than his parent. This is emphatically a go-ahead age.

High-minded. The Greek word seems to mean *inflated.* If it were in the active form it would mean smokers, raising a smoke. Men are buoyed up with false hopes. Too many in the church are so. They think it a grand thing to be getting so much help from the world, through modern inventions, commerce, civilization, the press &c. &c., not perceiving that these things are too often an impediment to faith, which alone has the promise of victory.

Lovers of pleasures more than lovers of God. How characteristic. What a fever there is for diversion! The highest rewards are for those who invent the most exquisite entertainment. To cater in any way to the pleasures of men is to confer the greatest benefit upon them. Society is continually on the stretch for excitement and gayety. They are so impassioned in their pursuits of sport, that they rob God of his day, rather than take time from their secular work; and they are more powerfully attracted to the new novel than to God. And the report comes from the West that in many churches, entertainments of various kinds are more in vogue than the meetings for prayer or for preaching. How much more do many spend on their pleasures than for the maintenance of the pastorate, mission work, educational work, &c. to say naught of the poor. In what ill repute is the principle of total abstinence. If men professing to be Christian would forego the use of tobacco that they might succour the widow and fatherless, the blind and

the halt, society would hardly know itself for the greatness of the change.

Having a form of godliness but denying the power thereof. Claiming to be Christians, they seek not the power of the Holy Spirit, the only power by which they can be saved from sin. The grand distinction of Christianity is that power divine is offered to men that they may break away from sin and walk as Christ hath left us an example. In other religions many excellent *requirements* are found; but how vain it is to say to the palsied, walk, and to the blind, see, and to the one-armed, fight; what men need is to be made whole that they may walk and see and fight and do exploits. The Spirit of God is the Spirit of life, of strength, of wisdom. To walk in one's own spirit and in the spirit of the age, is in religious matters, to walk in weakness and sterility. Men deny their need of any special power from on high to overcome temptation and evil habit and carry forward the standard of the cross, and they accordingly remain without this power.

STRAY COMMENTS. VI.

In the account of Christ's temptations it is to be observed that in quoting the Scriptures, he quotes nothing but the commands. It was by looking to the commands of God that he kept himself in the path of duty and of safety. —He did so because the tempter sought to make him believe that God's will was other than what it really was. And this is the ordinary form of his assaults. He endeavors to persuade us that God is not really opposed to our doing this or that thing.—And we need to keep tenaciously in mind what the revealed will of God is, that he may have no advantage over us.

The acts of punitive justice of which we read in the Bible, are for the purpose of revealing God's indignation against sin. And the reason why certain sins that are commonly regarded as very flagrant were not punished, and others that men think very lighty of, were heavily punished, is that a special revelation of God's wrath against the former was not needed, but was needed against the latter. Men need no special instruction to know that Lot committed a great sin when he was guilty of incest with his daughter; but they do need some striking lessons to know the greatness of the sin of Lot's wife. They are ready to believe that the great sinners in Sodom and Gomorrah deserved a storm of fire from heaven; but they do not of themselves see that all who had fellowship with those workers of iniquity, likewise deserved it. The sin of Uzzah, of those who looked into the ark at Bethshemesh, of Ananias and Sapphira have quite another magnitude in God's sight from what they have in man's.—David's sins were such as all men are able to condemn; and no new instruction was needed with regard to them. In this world we have only the beginnings of justice, that men may be reminded of a judgment to come; and it is exceedingly gracious in God to choose those sins for reprehension in the way of present judgment which men are most apt to mis-estimate. And so it is with regard to his ordinary providence. Fornication is lightly thought of; murder is considered a great crime; but a terrible disease follows the first, while the murderer is left in uninterrupted health. Drunkenness is so lightly thought of that only the very paltriest penalty is attached to it in the courts; but what terrible consequences attend it, loss of health, loss of energy, loss of mind, loss of heart, loss of reputation, money, friends, eternal life. But a man may commit arson a hundred times without having one hair of his head singed.

Ps. 149. 4 "The Lord taketh pleasure in his people; he will beautify the meek with salvation." From this we learn, 1. that the meek only are the people of God, 2, that God condescends to derive happiness from them, 3. that after having permitted them to suffer, for the full manifestation of their meekness, he will give them glory,—in other words, after having beautified them with meekness in his own sight, he will beautify them with salvation in the eyes of the world. The period of humiliation and suffering is absolutely necessary, that their attribute of meekness may be revealed. It is a gift of God, and one of greatest value in his sight,—and why should it not be displayed in the light? God does not give his jewels to be hidden. And when suffering we have this consolation that we are pleasing God pre-eminently. He taketh pleasure in the meek. And also this, that we shall not suffer for ever; after having given full proof of Christlike meekness, we shall be beautified with salvation. We shall have the garments of praise for heaviness; we shall shine as the sun in the kingdom of our Father.—How much is implied in meekness. A great deal of faith is necessary to true meekness. A great deal of love. Much self-denial. Deep convictions of sin. Much knowledge of Christ crucified. There is a peculiar property in making this the great test of Christian character. There is nothing the world more despises than meekness; hence the necessity of realizing that God takes pleasure in it. Often the providences of God seem especially designed to make us believe that God hath no pleasure in us; but their true design is to give scope for the exercise of meekness on our part.

Isai 60. 1. This prophecy is given in the form of a command; from whence we may infer that the church is responsible to realize this glory.—And indeed the latter day glory is simply the appropriation by the church of that glory that is revealed in the gospel. Faith has Christ, and having him has all glory. Each individual is bound to obey this command, for the reason that his light is come in the gospel. The true light now shineth. The glory thou hast given me I have given them.—The prophecy will be fulfilled just as far and as fast as the command is obeyed. 3. "Kings shall come to the brightness of thy rising." Thy rising, referring to 1st verse "Arise." The Lord is risen like a Sun of righteousness long ago, but the church has not gone up to those altitudes where she can encounter his glorious beams. As soon as she reaches them, she will be wrapt in the splendors of her Lord, and dazzle the face of the whole earth.

Luke 20. 18. Christ in his humiliation is represented by a stone lying on the ground. In his exaltation, he is represented by that stone exalted to the most conspicuous and honorable place in the edifice.—The guilt and consequences of rejecting him in his humiliation, are represented by a man's stumbling over a stone, the consequences of rejecting the exalted and glorified Saviour, are represented by a stone falling from the height of the temple upon a man's head. He was manifested in his exalted state on the day of Pentecost.—Whoever shall speak a word against the Son of Man it shall be forgiven him; but he &c.—In these passages it is implied that the highest evidences were furnished, not while Christ was on the earth, but when the Spirit was poured out. If our faith were what it should be, this would be a scorching dispensation to all the enemies of Christ.

[Lotters intended for the *Bombay Guardian*, should in all cases be authenticated.]

CORRESPONDENCE.

Divorce.

To the Editor of the Bombay Guardian.

Sir,—To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Isa viii. 20."

The Pharisees raised the question, "Is it lawful for a man to put away his wife for every cause?" Matt. xix. 3. and ever since there have not been wanting Pharisees to repeat the query.

It was, as I suppose it ever will be, manifestly the duplicity of these Ritualists our Lord considers when vouchsafing the reply concluding with the words, "what therefore God hath joined together, let not man put asunder. Math. xix 6."

That the Mosaic law of divorce was, as indeed it ever is, occasioned by the favored of God having backslidden, and that it was to meet the exigencies of such with a view to avert greater excesses that Moses enacted this Bill, is, I think, painfully evident if we may judge from Jesus' answer to the further reasonings of these High Churchmen, "Moses," the law, "because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." Matt. xix. 8.

I am fully alive to the fact of there being those now who quote our blessed Master's subsequent assertion as authoritatively supporting the present law of '*divorce*,' as interpreted by judicial functionaries with whom rests the enactment and administration of the laws of their several countries; but, in doing so, they either ignorantly or wilfully distort the true rendering of the passage when reading it, "Whosoever shall put away his wife, *except it be for fornication*, and shall marry another, committeth adultery. Matt. xix. 9."—Now, had our Lord stopped short here, where these readers shop, the correct conduct of any thus positioned could not well be called into question without seriously impugning either the validity or integurity of the tribunal before which the matter was judged, and thereby betraying unpardonable ignorance; but, when we have him reported as saying, "Whosoever shall put away his wife, esccept it be for fornication, and shall marry another, committeth adultery: *and whoso marrieth her which is put away, doth commit adultery.*" Matt. xix. 9, we have the clearest argument that the remarriage of either party during the lifetime of the other is adultery befor God, and as such amenable to the punishment due to sin, notwithstanding the decisious of all earthly Courts to the contrary, even when approved of by any Church.

The sin of fornication on the part of either contracting parties to the Matrimonial alliance forms no just plea for other conduct than that of dissolution *pro nunc* of the nuptial vows: demise of either of the parties to the original contract being the only status warranting the contraction of a second matrimonial alliance, is, to my mind, the teaching Jesus conveys from his disputation with the long, white, flowing robed, ecclesiastics who sought to entangle him.

However, just as the humble, despised followers of the meek and lowly Nazarene queried, "If the case of the man be so with his wife, it is not good to marry. Matt. xix 10." so also will there not be waiting now those who will object; to these, the observation of Christ to his friends, "All men cannot receive this saying, save they to whom it is given" Matt. xix. 11; I would lovingly recommend for prayerful study. The re-marriage during life time of both original contracting parties only widens what otherwise would possibly be only a temporary breach in holy wedlock. Any how, should there not be a reunion, there will be the blessed assurance of God's favor resting upon the innocent which I cannot believe to be when such a one marries while the first partner servives. 1 Cor iii. 9.—Rom. vii. 2, 3.—Heb xiii. 4.

"*Servus Servorum Dei.*"

[We understand our Lord to forbid the remarriage of a woman who has been *wrongfully* put away. See 1 Cor. vii. 15. *Ed. B. G.*]

SIR,—The sensation felt in several quarters of the European continent with reference to the speedy departure of Prince Cardinal Hohenlohe from Rome is of greater interest than it appears to the superficial observer,

Will you, therefore, allow me to throw some light upon it so as to help both Protestants and Papists to a better understanding of "which is which."

Some of your readers may before have come across the name of the late Kleutgen, a Jesuit father, who gained a name as teacher and counsellar with reference to "the Index." A German paper of the "Old Catholics" (opponents of the dogma of the Pope's infallibility) says: "Prince Cardinal Hohenlohe was an intimate friend of the Pope, who zealously endeavoured to reconcile the Vatican with the Prussian Government. The following, says the paper named, comes from a thoroughly credible witness, and from a staunch friend of the Prince Cardinal: about 18—20 years ago, the Cardinal, shortly after taking his early chocolate, felt very uncomfortable. His medical adviser was sent for, who considering the Cardinal's robust and healthy constitution, shook his head in a most significant manner. Shortly before this the Cardinal had openly paid a farewell visit to his colleague Andrea, an opponent of the Jesuits, who had then fallen into disgrace at the Vatican.

The day after the cardinal's illness the corpse of his cook was found in the Tiber.

In remembrance of this melancholy occurrence the cardinal, five years later on, said to the above witness: "if we want to live in Rome without constant danger, we must never be without a conscientious doctor, a reliable apothecary (chemist), and a faithful cook."

Now, a short time after the chocolate-affair the Prince Cardinal received a billet from a lady, his niece, in the nunnery at Sta——conjuring *him at once to see her*, as she was in a dying state. She was a princess W——, who had fled to the cloister to be secured againat the storms of templation of an evil world.

After half an hour the Cardinal's carriage appeared before the gate of the nunnery. The Lady Superior, who received the prelate with humble dignity, conducted him, silently to the cell of the dying princess, a right accorded to a crown prince of the One holy, catholic, apostolic, Roman Church" (?)

The face of the princess betrayed fear and hope, a conflict between both, which even the solacing words of her uncle could not stifle. The Lady Superior, who seemed to be determined not to leave them a moment alone, was at last called away by a nun. Hardly had she gone, when the poor princess, exclaimed: "I am poisoned." A few moments sufficed to make matter clear. The Cardinal hurried to the Vatican and back again to the cloister. *Nolens volens* the bewildered superioress had, in obedience to an "Immediate Order from his Holiness Puis IX" to give up the dying princess, to be cared for at the Cardinal's own quarters and according to his orders.

The Pope, not a little excited, ordered an investigation into the mysterious case, in consequence of which the Jesuit-Confessor of the nunnery was sentenced to 6 years' imprisonment, and the nuns were sent to other holy houses of the same order.

This Confessor, then, was the Jesuit-pater Joseph Kleutgen, named above.

However, the mighty as well as crafty Jesuit-General Beckz assigned to his comrade a magnificient Villa beyond the city as his jail, where pater Kleutgen sketched that famous papistical paper, which anno 1869 was put before the duped fathers of the Council for their approval.

Behold, such an outcome of such a Council!

Yes, Yes, Rome—i. e. popery, is semper eadem." Most terrible truth! MEMORY

REMARKS ON MR. RAMCHANDRA BOSE'S LETTER.

SIR,—I am not a little surprised at the spirit of opposition existing between the Natives and the Eurasians and Europeans of Bengal. Evidently the Natives there are inferior in social culture to the other races. It is not merely intellectual culture that makes a people influential; but the social and moral elements are as essential as the intellectual. Here in Western India the Native as a matter of course, commands the respect of the European and Eurasian, and receives the same treatment from every body that a European or Eurasian of his position would. An educated Native Christian gentleman or lady is received in English society on the same terms that the educated Englishman or Englishwoman; and the same is to a great extent true so far as the non-Christian Natives are concerned. I believe it was Sir A. G. who was surprised that he, as an Englishman did not meet with the same deference from the people in Bombay that he did in Madras; but he gave at once the reason of it. And he invariably treated the Natives most courteously. A Native Christian lady, who as an agent of the Bombay Zenana Society visited his family, was always sent a *palkhi* to bring her and was received as any first-class lady, though she was called only a Bible-woman and had not any of the present accidents of sumptuous dress, equipage, etc. And this treatment our ladies invariably receive from all European gentlemen and ladies.

Our Bengali friends must associate more freely with their European Missionaries and their families, and, feeling assured of their own social and moral worth and dignity, be more courteous in their dealings with Europeans and Eurasians, and then they, with their intellectual accomplishments, will be the aristocracy of India, willing deference being shown them both by the European and Eurasian.

I hope my friend Mr. Ramchandra Bose would not be offended at this frank expression of my opinion. It is absurd to talk of any rivalry between Europeans and Natives in Missions, especially in Missions conducted by educated foreigners. We have no such jealousy here; why should there be any there? Let the Native Christians act with independence and manliness, and possess a fitness for the positions they seek, and every educated Englishman and Scotchman would do them justice. And in Bengal the number of educated foreign Missionaries is larger, and it is impossible that they should suffer their Indian brethren to be oppressed. I have for upwards of a quarter of a century been a Christian and always engaged in evangelistic work of various kinds, and from the day I left my heathen home to this day I have always met with a fraternal treatment from the foreign agents I have been associated with. I have had numberless occasions to disagree with them, but we have always worked, and *quarreled* as friends and equals. I bear this testimony with pleasure about the people I have had to deal with, and my testimony will be considered by the people here as most important as I am supposed not to have an undue partiality for foreigners. And what I have said of the Missionaries is also applicable to the lay Europeans I have had to deal with. The Native should act with self-respect, kindness aud courtesy, and he will in spite of his sable colour and less imposing surroundings, he respected and honoured, being employed at the same time in positions of influence and responsibility.

I would repeat what Babu Keshov Chandra sen is said to have remarked on the occasion of his first visit to Bombay that Bengal should have had a man like Dr. Wilson to unite the Natives and Europeans there. Dr. Wilson fraternized with the Natives quite openly as well as cordially, and held frequent social gatherings under his roof at which the very highest Europeans met on terms of equality, educated Christian and non-Christian Natives. It is not professional lectures in colleges or splendid discourses from the pulpit, or ardent exhortations at the prayer-meeting that influence the being of a man so as to renew it completely, it is the personal influence of the teacher, the preacher, the reformer, and this personal influence cannot be felt without constant fraternal intercourse. The Saviour acted on this principle, and all those great men who have sought like Him to raise the wretched and degraded have followed the same rule.

A NATIVE CHRISTIAN.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—11 A. M. and 6 P. M.

M. E. CHURCH SERVICES. BOMBAY.
SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

A LECTURE will (D. V.) be delivered by the Rev. Buchanan Blake, M. A., B. D., in the Rooms of the Young Men's Christian Association on Friday, the 4th January 1884, subject "The Summum bonum or man's Highest Good."

Members are earnestly requested to attend and to bring their friends (including ladies.)

Epitome of News.

SATURDAY, DECEMBER 22.

—*Sind Gazette*: About 12 o'clock on Friday, the 14th, a terrible tragedy occurred in the 2nd Belooch lines. Five or six sepoys were sitting in the verandah talking, whether in a quarrelsome way or not we cannot yet tell. But one called another a g——o and he immediately rushed in for his rifle, came out, shot two men dead and severely wounded two others before he was captured.

—*Tea Planters' Gazette*: "We understand that the members of the German Mission in Mozufferpore are in a very sad state, pecuniarily speaking, remittances from home having either ceased entirely, or at any rate not having been forthcoming lately, and so the poor missionary and his family, as well as some of the native Christians, almost entirely dependent on the mission for support, have been next door to starvation."

We hope these Native Christians may get employment and cease to be dependent on the Mission.

—*Englishman*: At 6-45 p.m. on the 11th instant, a meteor of exceptional brilliancy crossed the sky from west to east immediately overhead, and exploded with terrific noise about 12 miles west of Chandargina. The meteor was of a bright white colour, like the electric light, and left behind it a red lurid train which lit up the whole country side. The explosions caused the greatest alarm amongst the villagers and hill men.

—The following important statement was telegraphed from Calcutta last evening and appears in to-day's Bombay papers: The Ilbert Bill controversy has at last been settled. A concordat has been arranged between the Government and the council of the Defence Association upon what may be described

generally as the following terms :—1. No native other than a native district judge and a native district magistrate is to exercise criminal jurisdiction over European British subjects. 2. The European British subject in every such case, inclusive of offences triable by a district magistrate, is to be entitled as of right to be tried by a jury, the majority of whom shall consist of European British subjects. 3. The right, moreover, is to be conferred even in non-jury districts. 4. This right is to apply in every case triable by a district magistrate, even when such magistrate is himself a European British subject. The result of this agreement will be to establish upon a permanent basis and as a measure of final legislation this principle that the rights and liberties of European British subjects in criminal matters will in every case be safeguarded by a decision or verdict of men of their own race. This, it is thought, affords a completely satisfactory settlement of the vital question at issue between the European community and the Government, inasmuch as it concedes the constitutional and equitable principle which has been so earnestly and persistently contended for by the European community in India during the last twelve months.

—The "after-glow" in the sky which attracted so much attention in India a few weeks since has been seen in England and is causing much speculation. A medical journal says:—"What is the cause and may be the portent of that remarkable after-glow which has been witnessed in the metropolis and other parts of England several successive evenings during the past week? The phenomenon is apparent from half to three-quarters of an hour after the sun has set. Of course, the physical condition necessary to the production of this effect is a reflecting plane or medium suspended obliquely over the horizon; but it is very rarely that such a condition obtains in this country. The phenomenon is familiar to observers in colder climates, particularly in the regions of snow. The stratification of the atmosphere in such a way as to create surfaces which may reflect, is pretty well understood; but this takes place generally where there is either localised heat, or cold, or vapour. Is the surface of the earth in these latitudes just now exceptionally conditioned in either or more than one of these respects? Are we to expect a particularly cold winter?"

—There was a fire yesterday in Don-Tar street. Damage Rs. 70.000.

—Major-General A. Cunningham, Director-General of the Archæological Survey of India, has published a report of his tours in North and South Behar in 1880-81, undertaken for the exploration of ancient Buddhist and Brahminical ruins. The book is illustrated with thirty-one plates, mostly of interesting ruins and inscriptions that have been photographed by some of his assistants. In these wanderings the sites of many of the holy places at Budha Gaya, which have been described by Chinese pilgrims in old books, have been ascertained, and some traces of the original temple of Asoka have been found.

Monday, December 24.

—Press Commissiner: The salt efflorescence knowu as *reh* or *usar*, which has sterilized extensive patches of land in parts of the North-West Provinces and the Panjab has attacted the serious attention of Government, and endeavours have been made to reclaim such lands or to make the efflorescence to serve some useful purpose. A committee was held in the North-West Provinces in 1876 for the purpose of investigating the conditions under which land was rendered infertile by reh and of preparing a programme for a series of experiments under the North-Western Provinces Agricultural Department and the canal officials with the object of discovering whether reclamatien was possible. Mr. Wilson, of the Canal Department, has since that time been engaged in carrying out the programme under the direction of the Agricultural Department and has elicited some useful facts which tend to indicate that reclamation of all but the worst land may perhaps be feasible. Experiments have also proved that glass can be made from reh. Caustic soda, too, has been successfully extracted from reh, and some enquiries made by Major Pitcher, of the North-Western Provinces and Oudh Agricultural Department, from paper mills in this country, have shown that the material was equal in quality to the caustic soda imported for bleaching purposes from England; but that the imported article was cheaper in Calcutta and Bombay, and that the reh caustic soda would be more advantageonsly used in all up country districts. The best chance of reclaiming *usar* land seems to be in enclosing and planting.

—*Times of India*: The whole expenditure on the Established Church in India is, according to Mr. Baxter, the Apostle of Disestablishment, only three hundred thousand pounds per annum. The changes Lord Ripon proposes to introduce, while ruining the prestige of the Church, will only reduce that expenditure by some seventy thousand pounds. They will include the abolition of the Bishops' salaries after the present incumbents retire, and will be calculated to place the Church on the same footing as the other denominational bodies. The saving is so paltry that it need scarcely be considered. If it be insisted upon as a matter of "principle," the principle must logically be carried further. In the Presidency of Bombay alone more than four times the amount of this seventy thousand pounds to be saved throughout all India is given in grants to different native religious bodies. The whole contribution to the English Church is nothing as compared to the immense endowments which the State contributes to the Hindu and Mahomedan religious. It is idle to talk, as Mr. Baxter talks, of the unjust way in which Episcopalian clergymen are paid out of State funds raised from Hindoos and Mahomedans. The native priests are paid in precisely the same manner, and it should be the business of the opponents of the forthcoming Disestablishment Bill to maintain that they must stand on the same footing. But if it is understood that the abolition of the Church involved as a matter of principle the resumption of the temple-allowances now paid by the Government to Hindoos and Mahomedans, the mere suggestion would create widespread alarm. Lord Ripon will thus not only divide the English-speaking communities into Protestants and Roman Chtholics, but before the soreness about the Ilbert Bill has been healed, he will create a new and more embittered feeling between the European and Native communities.

—Of the 1829 candidates who presented themselves for the Matriculation Examination at Bombay, Poona, Ahmedabed, Belgaum, and Kurrachee, 587 have passed. Among the candidates were fourteen young ladies, eight at Bombay, five at Poona and one at Kurrachee; and of these the following have passed:—The Misses Isabel Bhore, Alice Margaret McKenzie, Emma Georgina Pilcher, Annie Robinson, and Alice Tocque, Bombay: and the Misses Emily Jane Chetham, Mary Samuel, and Minnie Ruttonjee, Poona.

—*Civil and Mil. Gazette*: A general conference of missionaries of all denominations is to be held to-day at Lahore. Amongst the subjects under discussion is the relation of schools to municipalities, under the new local self-government scheme, and the position of Christian missions in native states. Papers will be read by the Revs. Newton, Wade, and Wherry; and amongst the speakers there are the Revs. S. S. Allnutt and Dr. Neve, from Cashmîr,

—*Indian Spectator*: For a long time past we have observed with horror how cheerfully the Insolvency Commissioners, Mr. West alone excepted, have allowed discharges to be given—so much so that it is broadly hinted in native circles that the Insolvency Act exists for the benefit of the rogue or the gambler instead of the honest and the unfortunate. In fact, the Act seems to be a sort of "golden bridge" for the former class to be crossed with impunity and without fear of a fall. Signal examples will have to be made of insolvents of the above type. By the bye, when may we expect a reform, and a thorough reform, in the Indian Insolvency Act? It is an antiquated piece of legislation and works very unsatisfactorily. Cannot the Bombay Bench move for a new Act on the lines of Mr. Chamberlain's Bankruptcy Act passed by Parliament last Session?

—*Bombay Gazette*: Of course, as everybody knows, accused persons tried before Sessions Judges are protected by a jury or by assessors under the existing law. Therefore the new and completely satisfactory guarantee set forth in the concordat is practically confined to this, that in cases triable before District Magistrates a jury can be claimed when the accused thinks advisable to claim it. No one, we imagine, will be inclined to raise any objection to that. The principle that was contended for by the Government throughout was that no native Magistrate of a certain status should be declared unfit by virtue of his race to exercise the full jurisdiction of his office. Inasmuch as this principle is fully recognised by the terms of the concordat accepted as completely satisfactory by the Defence Association, Government on its part doubtless also is completely satisfied with the terms of the arrangement now happily concluded. Thus every one is satisfied, and principles are saved all round.

—*Indian Witness*: The number of Muhammadans in Bengal is 28,704,724, or 31.21 per cent, *i. e., almost one third, of the total population*. This shows an advance of 10.96 per cent since the census of 1872; and as the whole population of Bengal has increased 10-19 per cent in that time, the proof is conclusive that the Muhammadan faith is not spreading by propagation in the province. The figures, however, bring into reproachful relief the neglect of the Muhammadans in Bengal by the missionary societies.

—The *Witness* corrects a remark of ours by saying that there are *not* many Christians in the Gonda district where the Rev. Mr. Knowles was lately itinerating.

Tuesday, December 25.

—*Statesman*: About three weeks ago, a company of 25 natives of the Kahar caste went on a pilgrimage to Tarkessur, a short distance from Calcutta. Having performed the religious ceremonies for which they went, they directed their course back to Calcutta. While on their way, finding the night far advanced, and being somewhat tired, they went to sleep on an open spot of ground, where they were presently woke up by a pack of jackals, who attacked them, biting 17 of their number in the face and other parts of their persons. On their return to Calcutta the following day, they had their wounds treated. On Tuesday last, however, one of the men showed symptoms of hydrophobia, and was immediately removed by his friends to the Medical College Hospital, where his paroxysms became so violent that he had to be strapped down to his bed, and in this position he died a few hours after.

—*Madras Mail*: The decision of the Madras Fair Committee to permit the Salvationists to erect a booth in the People's Park has been received with disfavour by the general public, and the usual remark is that people resort to the fair for recreation, and not to be subjected to questions as to the state of their souls. Mr Saunders, the chairman of the fair committee, at a meeting held at the bandstand this morning, said he was sorry to revive this

matter, but he thought it right to do so, as public opinion was so strong upon it. He then read a letter from Bishop Colgan, protesting against the innovation in very strong terms. After some discussion, the committee resolved to withdraw the permission given to the Salvationists to erect a booth in the park during the fair. Captain Paynter, who was present, intimated his intention of appealing to the municipal commissioners against this re-decision of the fair committee, and if he did not get any redress from that body, he would arrange to hold open-air meetings all the same. In this case the Salvationists will have to deal with the police, and not the fair committee.

—The *Hindoo Patriot*, in an article headed "Peace with Dishonour," writes :—What a triumph for the Anglo-Indian community! What a humiliation for the Government! We could hardly believe our eyes when we first read the announcement. If the Government could stoop to such a surrender, why did they not withdraw the Bill altogether? One of the objects of the Ilbert Bill was the furtherance of administrative convenience. How splendidly will administrative convenience be now promoted ; every petty case must go before a jury. In conclusion, the native community are urged to unite and protest.

—*Bombay Gazette* : At about 3 o'clock on Sunday morning a fatal collision occurred between an up and a down goods train on the B. B. and C. I. Railway, between Sacheen and Kankrakharee, where there is only a single line. It appears that through some mistake both the trains on receiving the usual "line clear" signals left the respective stations, and unfortunately the drivers did not become aware of the danger till it was too late to reverse the engines. Seeing that a collision was inevitable, the driver (Isaac) in charge of the train *which was proceeding to Bombay* jumped from the engine with the object of saving himself, but in a moment the engines collided, and the unfortunate man was almost instantaneously killed and buried beneath a heap of *débrîs*. A fireman who also jumped out had one of his legs broken, and he is now in a precarious state. Driver Pereira of the other train, who preferred to remain on the engine, was not much hurt. About twenty-one wagons in all were smashed, and the engines are stated to have suffered considerable damage.

Wednesday, December 26.

—The *Indian Churchman* assures us that the Bishop of Calcutta is first a gentleman and then a Bishop, and therefore incapable of such incivility as not to include the Viceroy in his prayer at the opening of the Exhibition. As a matter of fact the Viceroy was not specifically mentioned, though the Duke and Duchess of Connaught were. After the royal family, the Bishop simply prayed for "all who are in authority" in this land.

—A writer in the *Indian Churchman* vehemently protests that the church of England is not Protestant, and another gives theatrical news and comments.

—Speaking of Mr. Moody's work the Christian says: A married woman, who was in service eight years ago, had taken various small articles, ornaments, and books, which belonged to her mistress. She said those little things had tongues by day rebuking her in the kitchen, sitting-room, and bedroom, saying, "Thou shalt not steal." And in the night for nearly a week the eyes of the stolen ornaments on the chimney-piece in her bedroom looked like eyes of fire, saying. "Thou shalt not steal." When she asked the clergyman to whom she unburdened her mind what she should do with them, he told her just to do what Mr. Moody told her: make restitution —send them back. She sent the articles in a box, and wrote a note asking forgiveness. The box duly arrived, addressed to her former master, a gentleman at one of the Government offices. But recent events have made people suspicious of dynamite, and the gentleman was aided by the police in opening the box, which was found to contain the pieces of lace and other items of apparel, ornaments, and books, which had become such a source of unhappiness to her who had taken them.

Amongst other articles restored by one w o had been a domestic servant, was a Bible, which had been taken several years before from her mistress, who had since died The book was returned to the husband, who had married again. Some lines which he found written in the Bible recalled all his Christian wife's prayers for him ; he became convinced of sin, gave himself to Christ, and at once began to pray for the conversion of his present wife.

We are told that some merchants in Cork say they made more out of Messrs. Moody and Sankey's meetings than by the Industrial Exhibition, in consequence of old debts which had been paid after Mr. Moody's appeals to make restitution.

—Same : In fulfilment of the Lord's warning (Matt. xxiv. 23—27), there are many saying, "Lo here?" "Lo there?" One styling himself "Star of the East," and hailing from Bethnal Green, declares that "The Messiah is on the earth—Judge and King." Another who signs himself, "Michael the Archangel, Prince of the Holy Covenant," and who claims to be the prince of Ezek. xliv. 3, issues "The Midnight Cry: An Address to the Saints of God, by One having Authority" Another writes the Lost Secret, and still others are claiming to speak by Divine authority.

All of these, however, were preceded by Frederick Boyce, who was once a useful city missionary ; but having been deluded into thinking himself to be some great one, has been but too successful in deluding others. He has sent forth "God's Last Warning Message to the Churches," in which he says, "The judgment hour is come, and Christ is now present as the judge." But Jesus said of such, "Believe it not, for as the lightning cometh out of the east, and shineth even unto the west, so will the coming of the Son of Man be."

Thursday, December 27.

—*Christian* : The Vicar of Burton-on-Trent requested the Bishop of Lichfield to sanction the removal of Rev. W. J. Smith from the curacy of that parish on the ground of his having offended the brewers of the town by his advocacy of total abstinence principles. The reply of the Bishop is in the affirmative! So we have the edifying (?) spectacle of a bishop and a vicar uniting to oust a brother minister from his sphere of labour, because his fidelity to conviction on the drink traffic and its curse to the land is likely to deprive the Church of gold and silver, derived from promoters of the traffic. Comment is needless ; only too plainly does the fact speak for itself, and thousands will know how to apply it to the detriment of truth. The old cry, "The craft is in danger!" has once more prevailed. Still, "Great is Diana of the Ephesians."

—The Rajah of Kolhapore died on Tuesday at Ahmednuggar.

—*Bombay Gazette*; Calcutta: The Government requests the press to contradict the statement made by the *Times of India*, to the effect that the Viceroy has resolved immediately to disestablish the English Church in India. The circumstances which have probably given rise to the rumour are as follows:—For some years past questions have been annually put in the House of Commons to the Government at home on the subject of payments made on account of the Ecclesiastical Establishment in India, and in consequence communications have been made by the Secretary of State to the Government of India which necessitate a consideration of the question how far the obligations of the State extend in regard to the provision of spiritual mini-trations for Europeans in India, and especially its own employés. Considerable differences of opinion upon the point were found to exist, and no conclusion has been come to. In fact, the matter has not yet gone beyond the discussion of general principles ; and until these principles are settled by Her Majesty's Government no question affecting the amount of the existing grant can come before the Government of India for practical consideration.

—*Indian Messenger* : We had in a recent issue to refer to the case of a girl at Barrackpore, flying from the guardianship of her father under the protection of the ladies of the Zenana Mission, with a view to be baptised. The case resulted in a lawsuit, brought by the aggrieved father before the local magistrate. The father apparently acted under instigation, more with the object of avenging himself upon the Zenana Mission ladies, than with that of recovering the lost child, for the moment he was asked by the magistrate whether he was ready, granting the case was decided in his favour, to receive back the truant girl, he recoiled with true Hindu instinct from such a proposal! He said that the rules of caste forbade all contact with the apostate daughter. Whereupon he was at once given to understand by the magistrate that it was needless to proceed with the case, inasmuch as the only favourable result that he could expect was to recover the guardianship of his daughter. So the case collapsed.

—Same: American papers brought by the last two or three mails contain glowing accounts of the warm reception given to Babu P. C. Mozoomdar, by several religious denominations of that country. He has been invited, both by unitarian and orthodox preachers, to preach from their pulpits. We have reason to rejoice at the honor conferred on a fellow-countryman and a personal friend and fellow-theist. But we are anxious that his utterances and sentiments may not be accepted in America as typical of the Brahmo Samaj movement in this country. Apart from the New Dispensation theory of the "solution of all creeds" which an American paper describes as "an oriental dream," it would be a mistake on the part of the American public to suppose—and against such a supposition we beg to warn them,—that his peculiar feelings towards Christ as manifested in the extract from the preface to his new book, published in another column, are generally shared by members of the Brahmo Samaj. To one who has been really indebted to Jesus to that degree, who has really regarded him as a guide in life, a living personality always strengthening him in his trials, to such a one we say, the proper course would be to preach him to the people and to lead men to him. But as far as we know, Mr. Mozoomdar, before the publication of his recent volume, did hide his light under the bushel. We have no cause of quarrel with any man who feels a special leaning towards any particular teacher ; indeed there should be the utmost freedom in such matters in the Theistic Church ; but we consider it a duty to warn the American public against confounding the utterances of our friend with the opinions of the majority of Brahmos.

Friday, December 28.

—The *N. Chr. Advocate* says : We are pleased to learn that Dr. J. S. Inskip, editor of the *Christian Standard*, is improving and that his family have strong hope that he is to recover health.

—*The Rev. C. P. Hard, Pastor, Methodist Episcopal Church, Bombay, is licensed to solemnize marriages.*

—*Deaths last week, 468. By cohlera, 10.*

—*Overland Mail, Dec. 7: A great fire has* occurred in Brussels. The Houses of Parliament have been almost entirely destroyed.

Another great fire, by which several hundred houses have been destroyed, has also occurred at Constantinople.

—Mr. C. H. Spurgeon. accompanied by his private secretary, has left London for Paris, *en*

route for Mentone, where he purposes remaining some six weeks for the benefit of his health.

—*Bombay Gazette*: It is satisfactory to heer that in spite of the gloomy prognostications which accompanied the opening of the International Exhibition at Calcutta it is likely to prove a decided success. From 15,000 to 20,000 visitors go to see it every day, and the interest shows no signs of abating, but rather the contray. The Indian portion of the Exhibition is admitted on all hands to be the best, and it is additionally pleasant to learn that, of the sub-divisions of India, the Bombay Presidency is—not to put it boastingly—unsurpassed by any other. This is the more gratifying as there was for a moment some misgiving accompanied by heart-burnings in regard to the figure which Bombay would make on the occasion. The natural products of this Presidency, its artistic work, and the manufactured articles, combine to from one of the most interesting and effective displays. That appears to be the general opinion in Calcutta itself.

—*Times of India*; Gondal, 27: The Gondal agricultural show was opened to-day, and is a great success, under the presidency of Major Nutt. Representatives from every State in Kattywar are present, as well as many visitors from Kattywar and elsewhere.

—THE *Penang Gazette* relates the following tragic occurrence. The ring of the Electric Circus was a scene of the greatest excitement at Noumea on the occasion of Lehmann's benefit, and there was a crowded house. Lehmann as clown, and chief proprietor of the show, exerted himself to the best of his ability in order to give satisfaction to his patrons. Just after he had finished one of his acts, and given an immense jump into the ring, he turned round to one of the men, and said, "I feel ill," and in a few seconds he dropped dead within the circle. There was great excitement in the circus; some ladies fainted, and of course an immediate stop was put to the performance. Great sympathy was expressed for Mrs. Lehmann, who was present, and the people of Noumea have raised a sum of £104 for her. An inquiry was held into the death of the deceased, and it was found to have been caused through aneurism of the heart.

—*Bangalore Spectator*: On Tuesday night, the 18th instant, a young Brahmin woman, named Venkamma, aged about 16 years, the wife of one Raghanatha Rao, living in the Cotton Petta, Bangalore, was outraged by two Brahmins, and afterwards murdered by them in another street, called Siddicuttah. Information was given to the beat peon in the very street, who went and reported the matter at the Police Station, but in vain. The dead body was removed to the usual burial place, near Gavipur, before the dawn of the next day.

Selections.

THE ARCHBISHOP OF YORK ON LUTHER.

(*Sermon preached in Westminster Abbey.*)

Luther went to Rome; we know not clearly why. He says he would not for a hundred thousand florins have missed the lesson of going there. The spectacle he found there was unique in all history. A historian discribes it thus:—"A systematic and scientific perversity, a magnificent ostentation of wickedness, the atheistic priest proclaiming himself the monarch of the universe." Rome, to which he went with such hope, and which he hailed as he entered it,—"Hail, holy city!"—was the centre of Paganism and of corruption. In the focus and centre of Christian life, as he hoped to find it, there was a moral ruin, a good deal of business faculty forsooth! but no faith, no hope, no love. He left it soon. The iron entered into his soul. From the Papal chair could come to him no blessing. To it no one like Luther could look at that time with any hope. Then came this insolent affront to the moral sense of all Germany, this selling and marketing by Tetzel of indulgences. The cautions and reservations with which the doctrine had been surrounded—as that when the indulgence is granted to the living man the man himself must co-operate by penance and by prayers with the Church's work of forgiveness, and when it relates to the dead in purgatory it can only operate as suffrage and intercession, and not as absolution—these were all swept away. He offered immunity for crimes and sins for money payment, warranting his wares with the confidence of a huckster. Luther was deeply moved. But it would be a mistake to suppose that he hastened to plunge into the conflict. He warned the people in his sermons against the abuse; he appealed in vain to those in authority to remove such a scandal At last he resolved to bring the doctrine of indulgences into a clearer light, and he made an offer, as you all know, to discuss publicly certain propositions affecting the matter. That was in 1517. It was not long before the whole Papal system was brought into the dispute. I cannot now trace its steps; you would not thank me if I did so. They are in every history. Weak in body, aware of the greatness of the conflict, and deeply sensible of his own defects, Luther stood at first almost alone. Greater courage the world has never seen, nor will see. Going to Augsburg he says, "Then I must die. Oh what disgrace I shall bring upon my poor parents!" But at no point in this prolonged strife did he falter in the least. As the conflict widened and deepened the whole question of the Pope's authority was involved. Friends drew around Luther. The young and the hopeful, who saw the day of a new learning and culture dawniug over Europe, and felt by sure instinct that the new preaching was favourable to the new studies, cast themselves hopefully on the future. The friends of national independence sympathized, of course, with any movement to abate the claims of the papacy over the civil power. On the other hand, the old held firm by the traditions of centuries. Tetzel, with his crude utterances, was forgotten—dead, indeed. As the field of battle widened and the strife spread, at last the two contending worlds, the old and the new, gathered at Worms for the decisive struggle. He is warned not to go. Though the hosts of hell are let loose against him, go he will. "If they burned John Huss," he says, "the truth they cannot burn." There stands then before the young Emperor, already set against him, before all the strength of the Papal power, this man, worn and macerated with much labour and mental strife and misery, borne down with constant illness, borne down by the anxiety of this great occasion. He hesitates at first. He reasons, he explains, he demands; but he does not tremble. He will have his doctrines tested, not by Papal decrees, not by general councils, which have erred, but by the Holy Scriptures only. "I will submit every thing to the judgment of man," he says, "except the Word of God." Pressed at last for a retractation or for an answer "Yes," or "No," he speaks out—"Unless I am convinced out of the holy Scriptures, or by clear reason, I cannot retract. It is dangerous to act against one's own conscience." Then, after some further parley in which they try to bend him, came these memorable words, "Here I stand, I can do nothing else. God help me. Amen!" Those words, my friends, secured to us the Reformation; if he had faltered, if he had recanted, the new movement would have broken up. By the verdict of the people, by the love which they bore the man, the cause was bound up with the life and resolution of this man. It is supposed sometimes that he was ustained by a combative disposition, forsooth, and by a fierce indignation against the oppressor. Read, my friends, the whole history. The poor man, unused to see emperors and princes, bears up against the demands, threats, arguments of opponents who had the whole power and traditions of the Church behind them. Usually, I admit, violent of speech—it was his besetting fault—he is not violent now. Too much depends upon it. An outburst would undo his cause. The tone of the closing words that I have just quoted was his tone throughout. He onght to obey God rather than man. It would not be well with him were he to retract against his own conscience. It was not anger, it was not a combative spirit, that sustained him. It was something totally different. The words of his prayers were overheard the night before the meeting at Worms—prayers like these, "Stand Thou by me, my God, against all the reason and the wisdom of the world. Do this. Thou must do it; Thou alone. The cause is not mine, but Thine. I have nothing to do with these great lords of the world. The cause is Thine, and it is righteous and it is everlasting." God was with him; God did sustain him.

How he was banned and proscribed, how friendly hands removed him for his safety, how, safe in the Wartburg, he pursued his studies, made that precious translation of the Bible that spread the knowledge of God through the German people, and as a secondary consequence created the German language—let each read for himself as part of the commemoration of a hero and a great servant of God. The character of this man has been the subject of grosser calumnies than could be believed, except by those whose fate it is to look into them. Köstlin tells us in his interesting life, "No slanderous reports of immoral conduct were ever launched at this time"—Luther was forty-two years of age—"even by the bitterest enemies, against the man who was denouncing so openly and sternly offences of that description among the superior no less than the inferior clergy." Believe nothing against this great man, I beseech you, that cannot be established by historical evidence. The power of theological hatred is immense. Falsehood has glided snakelike through all his life, and through many passages of his misquoted works. Julius Hare has devoted many pages to a detailed refutation of most of the slanders, and for the unprejudiced scholar the refutation is quite complete. One charge we must admit to be true. He has himself admitted it; his friends deplored it. He was violent of speech, and very incautious with his pen. An ardent disputant, a genius, indeed, in that line, with great eloquence and dexterity, he could have dispensed with the aid of mere vituperation. He weakened his cause by hard names. For this there shall be no apology. It was a fault. It has prevented many from doing him justice. It is no excuse to say that those were days of hard blows and rough words, when a scholar like Erasmus, for example, used language as hard about the Popes as ever Luther did. But this was part of the man. Ah! we men are a feeble and inconsistent sort. Luther was not the last man of prayer who has allowed himself to speak or write bitter words of an enemy or rival. But of Luther it can be truly said that his faith and piety were not merely elements in his character, but they were the passion of his life, and the spring that moved his will. In every act he saw and felt the presence of God, more real to him than emperor, or elector, or cardinal. This brought him through his trials and his dangers. He compares himself to a horse whom the rider blindfolds in order that it may go along a precipice which seeing it could never have passed. With eyes graciously veiled so that he saw not the horrors of the way, he obeyed the guidance along the road of the Divine purpose. Then my friends, his mind had two distinct sides. In the midst of stormy controversy he was engaged in writing tractates or sermons full of spiritual interest and profound scriptural knowledge. He wrote one firm letter to the Pope couched

in strong language, and at that very time he was writing a little tractate on Christian liberty, perfectly free from all blemishes, full of love, full of Christian wisdom. The contrast was very great. He carried forward humble souls into the deep things of God with no word of violence in tractates such as this. It has been said that never since St. Paul had there come into the Church one who so united in himself a passionate activity of life with the contemplative spirit. He achieved the work of two lives in one, and that not the longest. His literary work was enough; for he gave his people the Bible, and taught them to understand it. He put hymns of praise into their mouths, and taught them how to sing them. On the other hand, he opposed the system of Rome, and when disorders broke out in his own camp that threatened the stability of his work, he resisted and repressed them with equal judgment and zeal. He was no mere agitator or revolutionist. No true reformer can be such a one. He founded, through much trouble and terrible struggles, a system which satisfies the needs of the great German nation. The circumstances of his marriage shocked friend and foe alike, and brought on him many calumnies, much slander. Let it be remembered that he and many others in those times thought monastic vows unscriptural and void, as tending to sin. He restored to its proper place in public esteem marriage and the wedded purity of the home. It was one of Luther's bitterest trials that he did not live to see the full moral effects of the Reformation; but among them must be reckoned the restoration of a peaceful pure home. The servants of God—the clergy—might now wait on him in a happy home. The purity that comes of marriage is not the forced growth of severe discipline. We are not called upon to admire every word that Luther has spoken in order to do justice to him and his work. No greater figure stands up in that stormy Middle Age to challenge our admiration. He dwarfed its kings and priests, and the large mind of Dollinger has just told his countrymen that, apart from theological opinions, *the work of Luther* for his nation was such as calls for its gratitude. Poet, musician, student, devoted, priest, unwearied teacher, bravest of the brave, bringer to the conscience of man the fear of Divine wrath and the news of Divine forgiveness, bringer of the key to unlock the sense of Holy Writ, there have been few like him. Melancthon at his departure said of him as Elisha of Elijah, "The chariot of Israel and the horsemen thereof;" and foes, who were many, have heaped, instead of wreaths fœtid flowers of slander over the great man's grave which even now spread vile odours when they are stirred. But the spirit of the man, who never courted applause and never turned aside for any slander, is with God, whom he ever loved, and its warfare is accomplished, its peace secured, its defects forgiven.—(*Record.*)

TAUGHT TO LIE.

Says the New York *Observer*:

A boy of twelve years of age, who seemed disposed to emulate the character of George Washington in one respect at least, was brought up before the police magistrate at Jefferson Market Court recently. His mother had placed him as a servant with a lady at Long Branch and he ran away. On being arraigned the justice asked:

"Did not the lady treat you well?"

"Yes sir," the boy replied.

Did she give you a good home?"

"Yes sir.

"Then why did you not stop with her?"

"Because she made me tell lies!"

"Tell lies!" said the surprised justice. "How did she make you tell lies?"

"When people called to see her she made me say to them that she was not at home when she was at home," replied the little fellow.

The boy was sent to the Jnvenile Asylum, but nothing was done to the lady who had taught him to tell the fashionable lie.

TELEGRAPHIC NEWS.

Hongkong, December 20th: News from Tongking states that, after severe fighting, the French troops captured the outworks of Sontay on the 14th instant. The French lost 19 officers and 200 men, the enemy's loss being heavy. The assault on the citadel was expected to be delivered on the 16th instant.—News has been received from Annam that Yocduc has been proclaimed King, and that Hue is expected to be occupied by the French.

Paris, 20th: The Senate to-day approved the supplementary credit of twenty million francs on account of the Tongking expedition.

Gibraltar, 20th: The troopship Euphrates, outward bound, has run ashore off Tarifa, but is expected to get off. The women and children in the meantime have been landed here, and tugs have been sent to land the troops, if necessary.

Rome 20th: The Imperial Prince of Germany left here to-day.

London, 21st: It is officially denied that any reinforcements have been ordered for the army of occupation in Egypt, none but reliefs having been sent.

Hongkong 21st: The *encient* of the citadel of Sontay was stormed by the French troops on the 16th instant, the fighting continuing for seven hours. The citadel was occupied unopposed next day, the garrison making their escape during the night. The French loss in killed and wounded during the engagement was eix officers and sixty-nine men. The enem's loss is unknown.

Gibraltar 21st: The Euphrates arrived here to-day, having been floated undamaged, and will proceed on her destination to-morrow. No casualties are reported to have occurred in connection with the event.

Cairo, 21st: It is reported that King John, of Abyssinia, is massing troops at Adira and is menacing Massowah.

St. Petersburg, 21st: The Czar, while out hunting to-day, was thrown from his horse and wounded on the shoulder.

London, 22nd: Five of the Glasgow dynamite conspirators have been sentenced to penal servitude for life and five to penal servitude for seven years.

23rd: Mr. Gladstone, in reply to a deputation yesterday, announced the Government's intention to introduce a bill to extend the county franchise.

Paris, 23rd: Marquis Tseng returns to London to-morrow, but no displomatic rupture has yet taken place between France and China.—Two transports, with General Millot, left Toulon to-day for Tonquin.

Gario, 23rd: Sir Evelyn Baring has informed the Egyptian Government that the British troops will assist the Egyptian army in defending Egypt proper if attacked.

Berlin, 23rd: The Imperial Prince of Germany arrived here to-day.

St. Petersburg, 23rd: In consequence of his recent accident the Czar has been ordered by his physicians to take absolute rest.

Paris, 24th: The French papers this morning express great exultatiou over the victory at Sontay. They generally deprecate mediation, and recommend that hostilities should be continued until the Delta is cleared of the enemy.

London, 25th: Lord Kimberley, in reply to the memorial of the Glasgow Chamber of Commerce, states that the Government are fully alive to the importance of railway extension in India and propose to refer the question to a select committee next Session.—Mr. Horace G. Walpole has been appointed Assistant Under-Secretary for India.

Cairo 25th: The fortification of Suakim has been completed. The Egyptian troops made a successful reconnaisance towards Sinkat yesterday, capturing a quantity of cattle.

Malta 26th: The troopship Enphrates arrived here to day, and has been docked in order to be examined after her recent accident.

PASSENGERS SAILED.

Per P and O Str. *Bokhara*, 28:

For London—Mr A H T Martindale and Miss Martindale, Capt W O Harris, Mr Illaf Ali, Mr and Mrs R Lewis, Mr Frank Goodwin, Lieut J M Grierson, and Mr J Moberly.
For Brindisi—Mr G S Hayes.
For Marseilles—Mr E C Buck.
For Suez—Col W F Sandwith.

PASSENGERS ARRIVED.

Per P and O Str *Assam*, 26:

From London—Mr and Mrs Greenwood, Mr W Thompson, Mrs E T Fox, Commdr and Mrs Orme Webb, Mr Carlisle, Mr and Mrs C Denham, Mrs and Miss Gibb, Mrs and Miss Stewart, Mr R W Pearce, Dr Barton, Mrs H Cook, Mr J A Anderson, Mrs Bell Martin, Mrs Bolton, Mr Bolton, Jr, Mr N P Cama, Lieut Col and Mrs Joynes, Major Beckett, Mr C C Chalmers, Mr G Williams, Mr A Forbes, Miss Oakley, Mr Abdool Kassim, and Mr Fraser.
From Brindisi—Mr and Mrs C A Kelly, Mr T Cordes, Mr W Trevelyn, Mr and Mrs Marchetti, Capt Anderson, Mr LeeWarner, Hon T Prinsep, Mr Richey, Miss Bland, Mr P Playfair, Mr G T Watson, Mr A Arthur, Mr H B Hooper, Mr Anderson, Mr Munroe, Mr and Mrs A B Cobb and child, Mr T Converse, Col Goodfellow, Mr Pope, Mr Money Lall Dutt, Mr F Campbell, Mr Tollemache, Mr A Prestwick, and Mr Pitchin.
From Venice—Mr Oppert, Mr J B White, Mr Piercy, Two Misses Piercy, Mr T G Young, Mr G Walters, and Major General Cooper.
From Suez—Colonel Cherry.

Per Str. *Clan Murray*, 27, From Liverpool:

Mr Nicholls, Miss Allie Nicholls, Mrs K Nicholls and nfant, and Mr Kilbana, and Miss and Master Kilbana.

Domestic Occurrence.

BIRTH.

PEACOCK—Christmas eve., 9 p. m. the wife of E. Peacock, Postal Dpt. Nagpore, C. I., of a son.

MARRIAGES.

GORDON—WILCOX—On Thursday the 27th Dec. 1883 at the M. E. church Baroda by the Rev. D. O. Fox Albert E. B. Gordon to Miss Marry (May) Jessie eldest daughter of the late H. R. Wilcox J. Esq. C. E. and since of Captain W. G. Wilcox H. H. the Gaekwar's Artillery Baroda.

AITKEN—BLAKE—Dec. 22nd, at the Free Church of Scotland, Esplanade, Bombay, by the Rev. R. Jeffrey, assisted by the Rev. J. Fordyce, of Simla, Edward Hamilton Aitken Salt Department, to Isabella Mary, third daughter of the late Rev. J. C. Blake, Pitkaithly, Perthshire.

YOUNG—INGLE—December 17, at Karwar, by the Rev Mr. Midwintur, Frederick Beaumont Young, Esq., S. M. C., Revenue Survey, 3rd son of the late Captain J. W. Young, C. B. I. N., to Emma, eldest daughter of H. Ingle, Esq., Deputy Collr., Karwar.

DEATHS.

GROVES—Dec. 22nd, at Madras, F. A. Groves of Underfell, Coonoor, aged 63 years.

MILLER—December 21, at No. 3, Grant-road, Margaret, the wife of Mr. J. Miller, Inspector, Customs Preventive Service, aged 34 years.

New Advertisements.

THE ILBERT BILL

Mr. Justice Stephen

"On the Insult to Native Judges."

SEE "THE INDIAN JURIST,"

1st JANUALY, 1884,

Single copy, post free, Rs. 2, Cash.

J. PEMBERTON, *Agent.*

Indian Jurist Office, *Madras.*

GREAT INDIAN PENINSULA RAILWAY.

NOTICE.

The public are informed that on and after the first of January 1884, Currey Road station between Chinchpokli and Parel will be opened for booking of First, second, and third class Passengers and also for Luggage and Parcels.

All Local Trains running between Bombay, Coorla, Tanna, and Kalyan will stop at this station to pick up and set down Passengers.

E. W. KEILY,
Acting General Traffic Manager.

Bombay, the twenty-fourth of December 1883.

GREAT INDIAN PENINSULA RAILWAY.

NOTICE.

A Goods Tariff contaning full information as to rates and conditions under which Goods are carried over this, and connected Railways will be issued quarterly from the first of January 1884.

Copies can be obtained at the Goods Office Wari Bunder, at all principal stations and at the Office of the undersigned. Price one anna and if sent by post 2 annas and 6 pies per copy.

E. W. KEILY,
Acting General Traffic Manager.

Bombay Terminus,
25th December 1883.

EDUCATION IN ENGLAND.

ELGIN COLLEGE, CHEPSTON VILLAS, BAYSWATER, W.

The Misses Gregson receive young ladies from India at Elgin College for their education, and prepare them for the Oxford and Cambridge Examinations.

The College is attended by Professional Masters.—*Terms* 60 *Guineas.*

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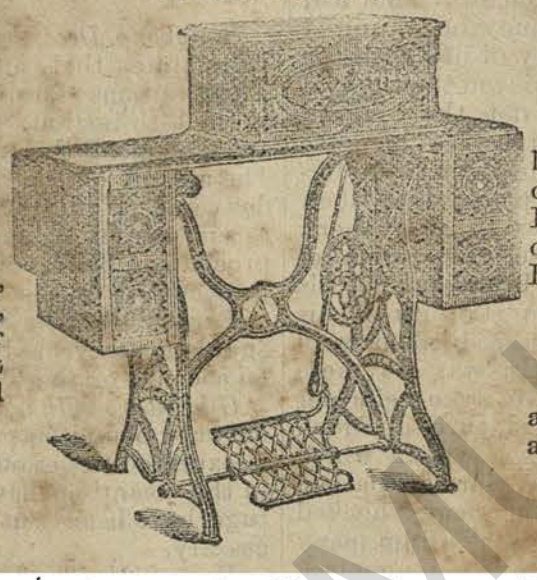

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Very best machines extant.

Send for our illustrated Price List.

GREAT INDIAN PENINSULA RAILWAY.

NOTICE.

Opening of a Branch Booking Office at Moti Chowk, Aditwar Peit, Poona.

The public are advised that on and after the first of January 1884, a Branch Booking Office will be opened at Moti Chowk, Aditwar Peit, Poona City, for the Booking of First, Second and Third Class Passengers to all Stations on this Railway and Stations of connected Railways with which through-booking arrangements are at present in force.

Tickets purchased at Moti Chowk will be available at Poona Station on the day of issue, and also up to the last outgoing Train the following day.

Passengers' Luggage will not be booked at Moti Chowk but at the Station.

Parcels up to twenty seers in weight will be booked from the Moti Chowk Office to all Stations of this Railway, and also to any Station on foreign Railways with which this Company have through-booking arrangements.

Information as to trains, Fares, &c., will be afforded by the Clerk in charge of Moti Chowk Office on application.

The Office will be open daily from 9-0 A.M., to 7-0 P.M., Railway time.

E. W. KEILY,
Acting General Traffic Manager.

Bombay, the twentieth of December 1883.

GREAT INDIAN PENINSULA RAILWAY.

NOTICE.

Reduced Passenger fares during Christmas Holidays.

First and Second Class Return Tickets at a fare and a half will be issued between any two Stations on this Railway from the 22nd to the 31st December (both dates inclusive) available for the Return Journey up to the 15th January 1884 inclusive.

E. W. KEILY,
Acting General Traffic Manager.

Bombay, 19th December 1883.

TO SUNDAY SCHOOL SUPERINTENDENTS.

The following aids to Sunday School teaching will soon be ready. Please send orders to Mr. Gordon, Tract and Book Society, Bombay.

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J. PEMBERTON, *Agent.*

Indian Jurist Office, Madras.

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